THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And now, behold, I give unto you a commandment, that when ye are assembled together ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments" (DOC. & COV. 43:8).

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MUSIC—THE MEDIUM OF A DIVINE MESSAGE.*

ELDER DAVID O. MCKAY.

EVER since I was a young boy attending school, when I was shown the map of Europe, I have known something of Koenigsberg. But yesterday was the first opportunity I have ever had to visit this important and interesting city. When we leave Koenigsberg, day after to-morrow, I shall take with me many remembrances which will entirely change my early impressions of this town. Koenigsberg will never again be to me what it has been. I have forgotten my school-days when I always had difficulty to point out Koenigsberg on the map—and I am sure that I was seldom, if ever, able to point it out just right—I shall not think of that which I have read in books or literature about it. I shall never again think of Koenigsberg without thinking of the experiences of this wonderful day. Before we came to Sunday-school this morning, yes, before we visited the excellent officers and teachers meeting yesterday evening, Koenigsburg had already made an impression on me, that will always please me when I think of this city. It was the cold and the snow. You will perhaps wonder why I call that a pleasant remembrance. It was the same air and the same snow which I, thirty-five years ago,—well, I shall not estimate it exactly—played in as a small boy. I have felt young again in Koenigsberg, for I am thankful that I am one of those who can look back upon a happy childhood. And the beautiful, clear, winter air, the snow-balls, the sleds and the skates call up a whole train of pleasant memories. Koenigsberg is the first European city, in which I have been, which has directly subtracted thirty-five

*Address delivered at Koenigsberg conference, Koenigsberg, Germany, March 2, 1924.

years of my life, and made me feel young again. Although my hair is white, yet my spirit is still young.

But the most pleasant associations of this city will be the spirit of the meeting yesterday evening, and the picture of 670 children and their parents who had assembled themselves in this room this morning, when a Sunday-school session was carried out in an ideal manner. I shall always remember also and gladly think back upon the voices which have sung praise to our Father in heaven; for I believe the song, "Sei Willkommen, Sabbatmorgen," was sung by each child with his full heart, and I noted that each child assisted with spirit and joy. It was a fitting preparation for the wonderful songs that followed.

The meeting this afternoon was an inspiration for me, although I could not understand the language which was spoken. And what did we see this afternoon? Eight hundred men and women assembled here in devotion, who sang songs of praise, which were an inspiration. We do not have any thoughts that can not be expressed either in words or gestures, but there are feelings in the human breast which can not be expressed in any language or words; so we must provide ourselves with other mediums of expression; for instance, music, art, architecture—the wonderful arts which do not belong to any nation, but which speak the language of the soul. Music is international. Although the words may be Latin or Italian or German or English, music is always understood by the soul. Music is a divine art. I shall always think of Koenigsberg as the place where the Saints practice to express their feelings toward God through the divine art of music.

And the people who love music are not a bad people. There is in music that which appeals also to the baser emotions of man. Music can, as with love, be drawn down into the gutter; but the music which these children sang this morning, is the music which lifts us up and brings us to a nobler and better sphere, and I am glad that I belong to a church that from the beginning has held this divine art as an ideal. The Tabernacle choir in Salt Lake City is nationally, yes, internationally known. The choir in my home town, has gained a national reputation of which any choir might feel envious. In one of our revelations, the Lord has said that the song of the righteous is a prayer to our Father in heaven; and I am reminded that just before the mob broke into Carthage jail, just before the bullet pierced the heart of Hyrum the Patriarch, the beautiful hymn of Montgomery's had echoed through those barricaded halls.

Music in praise of Christ and in thanksgiving was the last impression on the spirit of Joseph Smith and of his brother, Hyrum. My dear brothers and sisters, I say to you develop this art of divine melody further and better. Try so to live that this good music will fill your hearts. Then, men and women in Koenigsberg who

have heard scandalous stories about us and this people, will see our good deeds, which reflect only nobility of character, and will be obliged to say what President Ulysses S. Grant said in 1870 when he made an official visit to the State of Utah. As he was being driven with his fellow-travelers along South Temple street, he saw hundreds of children in white. "Who are these children?" President Grant asked. "Why, they are 'Mormon' children," said a friend. "Then," the president replied, "I have been deceived. These children could not come from unclean, iniquitous households. Their lives indicate the true source."

But brothers and sisters, the best music is yet to come and I must not hold you too long before you hear it; but I was reminded this evening that the most wonderful story that was ever given to the world was proclaimed by an angel, accompanied by a choir. I should like to draw your attention to the message that this choir proclaimed. I believe, that it is not only the most glorious story, but also the most beautiful and sweetest story that was ever related. We shall hear.

It is so simple, is so well known to you that you could repeat it after me, so well are you acquainted with it. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

About three weeks ago, a party of travelers stood on the same place where this wonderful occurrence took place. One of them said, "I should like to know why the Lord, the Savior of the world, was sent exactly to this people." Sister McKay, who was on her return journey from a visit she had been making to the Saints in Aleppo said, "Perhaps it was because this people needed Him most." Perhaps that is right. But all men need Him and when these people stood there in old Bethlehem, this question brought forth the following thoughts to those standing there: Bethlehem, "the house of bread"—that is the meaning of the word Bethlehem. And science tells us that Bethlehem is where man first found wheat. It is the home of our most important article of food. What wheat is to the body, for life, the Light of life which come from heaven is to the spirit.

Then some of them named many other important events and significant world epochs associated with the birth place of the Lord.

It was interesting, to stand there with these tourists and to contemplate these things. Then came the question: "Has the world accepted the message which Christ brought?" I ask the same this evening. I say, before I answer, that I know with all my heart that this bread of life is the same which the Savior wanted to bring to us. What did the choirs sing when He had His glorious birth? What message did they bring then? What message did they bring to the world which has resounded throughout the world for 2000 years and should find a place in the hearts of those who love the truth? I can only mention them. First, every person should give the honor to the Father in heaven—give glory to God who was personified in the birth of the Savior at Bethlehem, who lives to glorify the Father, the Creator of all. Second, peace, not passion, not even happiness—peace, the greatest blessing which a man can receive. Third, good will toward men. Oh, how large is this thought! Oh, how few are there who really welcome these three principles!

But even that day when those tourists stood at Bethlehem they saw that the spirit of peace and unity and brotherly love is not there, but the spirit of hate. For example the oldest Christian church existing, stands over the supposed small grotto in which the Savior was born. And just a short distance away from that is the Greek-orthodox church, and just a little to the left is the altar of the Armenian church. From here a passage way leads through the wall and there is a church where the Roman Catholics pray. The Coptics will not pray at the altar of the Armenian church and the Armenians will not pray at the altar of the Coptics. And none will allow the others through his door to come in and pray. Love, brotherly love! A few years ago, the Armenians moved the carpet which lay by their altar and laid it on the side where the Coptic altar is. A dispute arose in which three men were killed, just a few steps away from where He was born who said, "Peace on earth, good will to men."

In the wall just over the crib, or in the hole where He was born, hang pictures which are so begrimed with smoke and dirt that one can scarcely see what they represent. When we asked why these pictures are not cleaned, a man told us that none of the Christian sects will allow the others to clean them because they do not trust each other. Brotherly love! The key to the Church of the Holy Sepulchre, where the body of Christ once lay is in the possession of a Mohammedan because neither the Roman Catholic nor the Greek Catholic nor the Coptic nor the Armenian church will trust the other to keep the door!

Oh, what a rich field of thought is open to us now! My dear brothers and sisters and friends, this message which the heavenly choir sang two thousand years ago, is the message of the Redeemer, Jesus Christ, who said to all nations: "Glory to God in

the highest, and on earth peace, good will toward men." And as I make the application of this truth, I have only the following to say:

That in the twentieth century, this message is again proclaimed by the Church of Jesus Christ. And though enemies may say what they will, let them blacken its reputation as their ignorance may suggest, yet the fact remains that the only purpose of this meeting and of hundreds and thousands of other meetings which are being held throughout the world to-day, is to remind men again of the message and to invite them to serve God the Eternal Father, as the only Eternal Father, not as a power only, not as a thing without form or material, but as a God who is just as real, just as kind, just as true as His Son was when He lived with those people in the Holy Land. We declare also, that the world can have peace through the Gospel of Christ. Peace is what you want, peace is what all the world desires. Peace in righteousness, peace in honor.

I say to the missionaries, lift up your voices for the one eternal plea: that obedience to this message can stop the shedding of blood and fill the earth with peace and righteousness. And then can Christ come, our Redeemer, and live among men. It does not matter what the world says to you, it does not matter if they turn their backs upon you or order you from their doorsteps, preach peace and good-will to mankind. That is the message of "Mormonism."

May God soon usher in the day, when this message shall belong to every nation. Peace be with all men and women who have placed themselves in a position to preach this message and some day may we all be worthy to hear this heavenly choir again, not as a message to be preached, but as message which has filled the whole world, the contents of which is "Peace on earth, good-will to men."

I ask this in the name of Jesus Christ, my Savior. Amen.

THE FATHER AND THE SON.

A Doctrinal Exposition by the First Presidency and the Council of Twelve.

(*Concluded from page 372*).

None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ, to whom all others are juniors. Following are affirmative Scriptures bearing upon this great truth. Paul, writing to the Colossians, says of Jesus Christ: "Who is the image of the in-

visible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1: 15-19). From this Scripture we learn that Jesus Christ was "the firstborn of every creature;" and it is evident that the seniority here expressed must be with respect to antemortal existence, for Christ was not the senior of all mortals in the flesh. He is further designated as "the firstborn from the dead," this having reference to Him as the first to be resurrected from the dead, or as elsewhere written, "the first fruits of them that slept" (1 Corinthians 15: 20, see also verse 23); and "the first begotten of the dead" (Revelation 1: 5; compare Acts 26: 23). The writer of the Epistle to the Hebrews affirms the status of Jesus Christ as the firstborn of the spirit children of His Father, and extols the pre-eminence of the Christ when tabernacled in flesh: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him" (Hebrews 1: 6; read the preceding verse). That the spirits who were juniors to Christ were predestined to be born in the image of their elder Brother is thus attested by Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren" (Romans 8: 28-29). John the Revelator was commanded to write to the head of the Laodicean church, as words of the Lord Jesus Christ: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3: 14). In the course of a revelation given through Joseph Smith in May, 1833, the Lord Jesus Christ said as before cited: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn" (Doc. and Cov. 93: 21). A later verse makes plain the fact that human beings generally were similarly existent in the spirit state prior to their embodiment in the flesh: "Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth" (verse 23).

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That He is by spiritual birth Brother to the rest of us is indicated in Hebrews: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of

the people" (Hebrews 2: 17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn; (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified Father: (3) of His selection and fore-ordination as the one and only Redeemer and Savior of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is the Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.—(Reprinted from the *Millennial Star*, Nos. 31 and 32, Vol. 78).

SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the spirit burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered;
Her feet are firmly planted on the rock,
Amid the wildest storms, she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence hath heard her prayer,
And cries, "It shall be done, sometime, somewhere."

Ophelia G. Browning.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 19, 1924.

EDITORIAL:

SUCCESSFUL CONFERENCES.

THE evening meeting of the Scottish conference in Glasgow, Sunday, June 8th, marked the close of another series of semi-annual conferences in the British mission. This last conference was highly successful, and the Elders meeting that followed it, Monday morning, quite remarkable. But after all, it was really no exception to the conferences that have preceded it, for at least ten out of the fourteen have attained a degree of excellence most commendable indeed. And the four that did not reach the heights of the others were better than ordinary.

Notwithstanding the fact that even the choicest conferences did not reach the highest expectations of their eager Elders and other earnest officers, yet, the fact remains that the series of conferences just finished is by far the most successful held in the British Isles, at least during the last eighteen months.

This is encouraging; and the Elders and the Saints are to be congratulated.

A few of the features in which the sessions have excelled are:

1. In previous arrangements and evidences of preparation.
2. In the conducting of the meetings.
3. In increased attendance, and better seating and order.
4. In the exposition of Gospel principles and the fervor of testimonies by the Elders.
5. In the spirit and ready co-operation manifest by officers and members of branches.

To comment even briefly upon each of these features is unnecessary in this article; but we can not refrain from expressing appreciation of the interest manifested and the effort put forth by officers of branches, Relief Society sisters, Superintendencies of Sunday-schools and Mutual Improvement Associations, by choristers and choir members, and, last but by no means least, by the many children who have participated in the morning sessions—all these, together with the Beehive Girls, and indirectly, the organizations for the distribution of literature, have united with such whole-heartedness that the results have been not only encouraging but inspiring. Specially organized choirs have rendered hymns and anthems with an excellency that gave evidence of many hours of careful practice. Equal care in preparation has

been also manifested in the programs presented by the children. These have been given so orderly, with such dignified despatch, and have contained such impressive messages, bearing chiefly upon the Restoration and upon the First Principles of the Gospel, that audiences have listened with wrapt attention and not infrequently have been moved to tears. Parts of these programs have been given in verse that showed not only painstaking care but marked ability.

In the conducting of the meetings, the presidents of conferences, with only two or three exceptions, have shown true executive ability, and withal a dignity most praiseworthy. How frequently is a good meeting marred by the incompetency or the lack of inspiration of its presiding officer. The conferences that have been held since March last have been remarkable in the efficiency shown by those who have had them in charge.

An important contributive factor to the increased attendance and to the spiritual ardor of the meetings is the interest shown by the members of the societies for the distribution of literature. They have labored to bless others; but, as is always the case, in doing so they have benefited themselves.

Brethren and sisters, we have rejoiced in fellowship one with another, our souls have been buoyed up by the presence of the Holy Spirit, and under the influence thereof, we have received instructions at once ennobling and inspiring; it now remains for us to make these gifts and blessings manifest in our lives as members in the Church of Christ, and as ambassadors of Truth. Let us resolve to make the conferences ever more successful by utilizing their results as missionary factors, as means to more efficient work, as stepping stones to higher achievement. Remember the admonition of the Savior: "Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them *not*, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

DAVID O. MCKAY.

HISTORY OF SHEFFIELD BEEHIVE ORGANIZATION.

ON the 24th of December, 1922, six girls of the Sheffield branch, being desirous of helping the Sunday-school to provide its annual "treat" for the children, organized themselves into a club. Within six days they succeeded in raising a substantial sum of

money which they turned over to the Sunday-school secretary. Experiencing considerable joy in this form of organized service, they broadened the scope of their organization and offered their services to the branch. This willing and efficient help attracted considerable attention, and it was suggested by the Conference President that they organize themselves as Beehive Girls.

This suggestion was received with enthusiasm, and by April 1st, 1923, the membership had increased to eleven, and regular meetings were being held in which the girls studied Gospel principles and discussed plans for the development of the organization. In October 1923, they sought information concerning Beehive work from the General Board of the Y. L. M. I. A. In the following month the girls wisely chose Sister Evelyn P. Bargh as their supervisor, and made two more additions to their enrollment.

They earnestly engaged themselves in missionary work, raised money which they donated to the Sunday-school fund, conducted successful socials which were marked by record attendances of strangers, and became energetic members of all auxiliary organizations, including the tracting society.

In March 1924, handbooks arrived, and in April they became fully affiliated with the general Beehive organization and began following the proper course of work as outlined in the Journal.

The members of this splendid organization in Sheffield are: Hilda E. Shaw, Ethel Chapman, Dorothy M. Bailey, Vera A. Smith, Arvilla Smith, Rose B. Bailey, Annie Shaw, Florence E. Bailey, Dora Bargh, Rita Hardy, Lillian Chapman, and Irene Bargh, with Sister Evelyn P. Bargh as supervisor.

One of the members of this group concludes her brief account of the organization's history as follows: "The Beehive Girls' slogan is—'Womanhood for work, home, and service to all mankind.' We all try to live up to this, and ever are we willing to help those around us, and willing to do our part in spreading the Gospel. By the help of Beehive work and the testimonies of the Gospel which we have, we hope to attain perfect womanhood and eternal life."

MINUTES OF THE SCOTTISH CONFERENCE.

THE annual Scottish conference was held in Glasgow, Sunday, the 8th. In attendance were: President David O. McKay, Sister Emma Ray McKay, President William M. Harris of the Newcastle conference, President Donald Clyde of the Bristol conference and President Robert Lee Kenner and all the traveling Elders of the Scottish conference.

The first session commenced at 10:30 a.m., by the congregation's singing, "Now Let Us Rejoice." Invocation was spoken by Elder Gordon L. Weggeland. The sacramental song was, "How Great

the Wisdom and the Love." The sacrament gem was repeated. The sacrament was administered by Brothers Andrew B. McGowan and Robert McQueen, assisted by Brothers Robert White and Joseph McQueen. The concert recitation was conducted by Jeanie Glass.

A program was rendered by the pupils of the Sunday-school. Passages from the Scripture were repeated by Lila McDonald, Jean White, Donald McDonald, William Easton, Hugh Easton, and Edward Blake. The story of the Restoration was told by Sisters Elizabeth Sunderland and Maggie Henry of the Aberdeen branch, together with the following members of the Glasgow branch: Brothers Robert White and Joseph McQueen and Sister Ruby Blake and Catherine Finlayson. As part of the story, the Priesthood and the Primary class of the Glasgow branch favored with the hymns, "Praise to the Man" and "An Angel from on High," respectively. Jessie Liddle, Jeanie McQueen and Jessie Cooper recited the testimony of the Three Witnesses of the Book of Mormon. Nellie Blake and Martha Liddle gave the testimony of the Eight Witnesses. Essays on the Book of Mormon were given by Joseph Hunter, Thomas Liddle, George Easton and Hutchison Burt of the Glasgow branch.

Sister McKay, the first speaker, directed her remarks especially to the children, emphasizing that through the love of God man was given this Gospel; and now the Lord expects man to be clean, not only in body, but in thought, word, and deed. Sister McKay gave some striking examples of the effect of keeping clean.

Sister Isa Gallacher of the Glasgow branch sang, "What Shall the Harvest Be?"

President McKay, after requesting the congregation to repeat the Thirteenth Article of Faith, said that that Article is one of the most practical guides in life; and that Honesty is the foundation of character. The speaker said man must be honest, true to everybody and God, chaste, clean, virtuous—that is true Christianity. President McKay told an impressive story showing the blessings derived from being honest.

The session closed by the congregation's singing, "Hail to the Brightness." The benediction was pronounced by Elder LaMoin H. Wiser.

The second session commenced at 2 p.m. The congregation sang, "O, My Father." Brother John Hunter spoke the invocation. The second song was, "O, Say What is Truth?"

Elder John C. Bell was the first speaker. He said, Latter-day Saints should rejoice in being members of the Church of Christ—the only true light that will carry man to the highest glory of God.

Elder J. Earl Stuart explained that the missionaries of the Church are here to teach the love of God. He said he deems it a privilege to do this work.

Elder M. Edward Williams likened the members of the Church to water running in a river toward the sea. He said that by following the channels of the Church, man can reach eternal life, just as the river, after confronting precipice and dam, reaches the sea.

Elder La Moin H. Wiser spoke on the value of true religion. He said man must not put earthly things before the things of God.

Elder Clyde R. Service expressed his appreciation of being numbered among the Elders and the Saints. He told the story of how his father and his mother accepted the Gospel and the blessings that have come as a result.

The Edinburgh Quartette, composed of Fanny Percy, Dolly Houston, and Elders Gordon L. Weggeland and Clyde R. Service, sang, "Awake, Ye Saints of God, Awake."

Elder George G. Campbell told how he heard the Gospel when he was a resident of Scotland, and knew it is true. He said, there is a Supreme Being; He has laws that initiate man into the Church.

At the close of Elder Campbell's speech, President McKay commented: "My knowledge of Brother Campbell brings to my mind a series of thoughts and experiences which I'll express in his and your presence." Then he told of how Elder Campbell had labored in Utah, and how under hardship Elder Campbell had saved a few hundred dollars. Then at the age of four score years Brother Campbell received a call to fill a mission, which call he was more than willing to accept.

Elder Gordon L. Weggeland told of his appreciation for the Gospel, and reminded the audience of the words of Paul: "If in this life only we have hope in Christ, we are of all men most miserable." The speaker bore a strong testimony of the work of the Prophet Joseph Smith.

Elder Harvey H. Glade in his remarks, assigned, as the reason that women accept the Gospel more readily than men, the fact that women are more responsive to the higher essentials that go to make true happiness.

Elder Wallace R. Budge expressed the joy of attending a conference where such an abundance of the Holy Spirit prevailed. He said that this Gospel is the Pearl of Pearls, to be obtained only through faith and prayer.

President William M. Harris expressed his thanks for being a member of a complete organization built upon the rock of revelation. He showed by example that a prophet is a man that speaks in the name of the Lord, as did Joseph Smith, the Prophet.

Elder George S. Taylor, Jr., explained that true religion makes for knowledge and power, and must be built upon intelligence.

The congregation sang, "The Spirit of God Like a Fire is Burning." Elder Wallace R. Budge pronounced the benediction.

Immediately following the afternoon session, a meeting of the officers and teachers convened. President Kenner reported on the activities of the societies for the distribution of literature. President McKay commended the work of these societies and outlined the duties of all Saints and all Elders in allaying prejudice. Sister McKay met with the Relief Society sisters and offered helpful suggestions concerning the conduct of their work.

The final session commenced at 6 p.m. by the congregation's singing, "We Thank Thee, O God, for a Prophet." Invocation was offered by Brother William A. Foote. The congregation sang, "Come, Come, Ye Saints."

President McKay announced the release of President Robert Lee Kenner as President of the conference, and the appointment of Elder Wallace R. Budge as the successor to President Kenner; and the transfer of Elder Harvey H. Glade to the Liverpool office.

The general, the mission and the conference authorities were presented. They were unanimously sustained by the conference.

President Kenner, the first speaker, chose for his text, "I do not want to possess a faith; I want a faith to possess me." He used the life of Paul to elucidate this principle.

President Clyde of the Bristol conference told of the impressions the Scottish people had made upon him. He urged the Saints to remember that they are proclaiming not only salvation, but exaltation.

Brother John Hunter of the Glasgow branch outlined the benefits derived from obeying the Gospel. He declared that "Mormonism" is the Gospel which will yet redeem mankind.

Sister Dolly Houston sang, "I Know that My Redeemer Lives."

Sister McKay, in an impressive way, told of a mother's desire to see her son prove faithful in his missionary labors. She declared that the world does not appreciate the efforts of the Elders.

President McKay used as his text Pilate's words in reference to Christ: "Behold the man!" He showed that in the Church men are teachers, not preachers—their ideal is Jesus the Christ. President McKay said no person can honestly and consistently follow the Master without having a transformation come into his life. Obedience to the teachings of the Savior transformed the life of Saul of Tarsus from a persecutor of the saints to a most devoted follower of the Christ, said the speaker. The same obedience, said he, made it possible for the marvelous manifestation given to the boy Joseph Smith. It perfected the boy and has since revolutionized all who have become members of the Church, said President McKay.

The closing hymn was, "How Firm a Foundation." Elder John C. Bell pronounced the benediction.

HARVEY H. GLADE, Conference Clerk.

FROM THE MISSION FIELD.

Branch Reorganizaton.—The North London branch was reorganized, Sunday, the 8th inst. Elder Ernest H. Capel was sustained as president to succeed Elder Emerson C. Willey, who has been appointed president of the London conference. Elder A. Lewis Elggren was sustained as first counselor to Elder Capel; Brother Edward Downs was appointed branch clerk.

Baptisms.—Friday, the 23rd ult., at Northampton (Birmingham conference) three candidates were baptized by Elder Thomas S. Griffiths. They were confirmed by Elders L. Muirbrook and Thomas S. Griffith.

A baptismal service was held at Handsworth (Birmingham conference) the 31st ult. Two candidates were baptized by Elder Lester D. Hovey. Confirmation was by Elder Ellis L. Rees and President Joseph E. Tillotson.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed for their homes, Friday, the 13th inst., per s.s. *Montroyal*:

From the British mission—

Francis R. Kirkham, President Birmingham conference.

William E. Allen, the Norwich conference and the Liverpool office.

Edward L. Burton, Jr., the Hull and the Liverpool conference.

Cyril Bird, the Liverpool conference.

From the French mission—

Rulon T. Hinckley, President Swiss conference.

Matthew H. Cannon, the Swiss conference.

Memorial Day Observed.—Memorial Day was officially observed May 30th, by the Americans living in South Wales. An official invitation to participate in the observance was received by President John W. Crofts from the office of the American Consulate at Cardiff. The invitation was accepted and President Crofts and Elders Ralph C. Jones, Joseph M. Skeen, Merlin S. Ellis and Rulon W. Openshaw paticipated in the observance. Flags, which had been furnished by the American Legion of London, and beautiful floral wreaths were used to decorate the graves of the four Americans soldiers buried at Cardiff. There were present besides the Elders, press representatives, American Consul E. C. Soule, Vice-consul Cortland E. Christiani and several steamship officials and friends.

Meetings of Traveling Elders.—Sunday, the 18th ult., a special meeting of the traveling Elders of the Sheffield conference was held in Sheffield, with President David O. McKay presiding.

There were also in attendance Sister Emma Ray McKay and Elder William A. Monson from Liverpool; Elders Rodney D. Price and James T. Buddell from Birmingham; and Elders Parley A. Peterson and Elwood G. Meadows from Leeds. President Fielding K. Smith gave an account of the labors of the Elders in the conference. He said it is a pleasure to labor with men who are so morally clean; he has absolute confidence in every one. President McKay gave some helpful instructions on administering the sacrament. He also showed the relationship that exists between the officers of the auxiliary organizations. President McKay proposed setting a mission-field standard of which the Elders can well be proud and which would contain the elimination of indiscretions and misunderstandings.

The Elders of the Norwich conference met in their monthly Priesthood meeting, the 24th ult. Each Elder reported the condition of the branch in which he was laboring. President Arthur H. Aamodt outlined the work for the ensuing month, and gave some timely instructions. The meeting also discussed the affairs of the conference in general.

The Elders of the Welsh conference met in Priesthood meeting at Cardiff the 30th ult. President John W. Crofts gave some valuable instructions and advice for the betterment of the conference. Two subjects, "Why do you missionaries come to us Christians?" and "The second coming of Christ" were treated by Elders Joseph M. Skeen and Merlin S. Ellis respectively. An interesting discussion followed each discourse. Gratifying reports were given by all of the Elders, showing that the work is progressing with unity throughout the conference.

Saturday, the 31st ult., the traveling Elders of the Hull conference met in regular Priesthood meeting. Brief reports were given by the Elders concerning their labors and their feelings in the work. Elder Samuel P. Martin gave a short discourse on the Ecclesiastical organization of the Church, and then led the brethren in a discussion of the topic. President K. Marsel Widtsoe outlined the work for the ensuing month, and offered suggestions whereby the work could be improved.

Socials.—Thursday, the 22nd inst., the Grimsby branch (Hull conference) Sunday-school held a delightful social. An enjoyable program was rendered, followed by refreshments. Games were played for the remainder of the evening. There were in attendance many Saints and friends; also Elders Kenneth A. Brady, Samuel P. Martin, Edward B. Smith, William G. Jackson, Horace Y. Whittle and Ellis A. Hipwell.

The Hull branch Mutual Improvement Association gave a social the 23rd ult. A pleasing program was rendered, after which games were enjoyed by all. Refreshments were served during the evening.

The children of the Accrington Sunday-school (Liverpool conference) gave a delightful operetta, entitled, "Snow White," Saturday, the 31st ult. The program was very well prepared, and the children and the adults in attendance had a delightful evening. Many friends and investigators were present. The presentation was in the hall at Blackburn.

On Whit Monday, an outing was held at Richmond Park by the North and the South London branch. There were present many Saints and many friends of the North and the South London branch and also President and Sister Joseph E. Wright, President Emerson C. Willey and Elders William M. Oswald, Clifford Cook, Ernest H. Capel and A. Lewis Elggren. The day was spent in playing games.

The Liverpool branch held a ramble at Calderstone's Park, Liverpool, the 9th inst. A pleasant time was enjoyed by those in attendance, who included many Saints and many investigators and Elders David W. Goddard, G. Martin Hopfenbeck and Rulon H. Sanders.

Thursday, the 15th ult., the Bradford branch (Leeds conference) choir held a social evening. Tea was served, and a program of recitations and instrumental and vocal selections rendered.

The Batley branch (Leeds conference) Sunday-school held a social the 17th ult., to obtain funds for a Whitsuntide school treat. An excellent program was rendered.

A farewell party was held at Nottingham the 20th ult., in honor of Elder Percy Whetton, who has been honorably released from his labors in the British mission. Many of Elder Whetton's friends and relatives were present. Tokens of respect were presented the guest of honor. The greatest evidence of good-will, however, was the large number of people in attendance. President Selvoy J. Boyer and all the traveling Elders of the Nottingham conference were present.

The Leeds branch held a social the 24th ult., to obtain funds for the Sunday-school. Two pleasing sketches were presented. A large number of Saints and friends was present.

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